A

TREATISE

OF

THE FOUR COMPLEXIONS.

OR,

A CONSOLATORY INSTRUCTION

FOR

A SAD AND ASSAULTED HEART,

IN

THE TIME OF TEMPTATION.

SHEWING

Whence SADNESS *naturally* ariſeth, and how the ASSAULTING happeneth.

The Whole confirmed by ſeveral PERTINENT and COMFORTABLE TEXTS.

A

MEDITATION

OF

TEMPTATION.

There hath no Temptation taken you, but such as is common to Man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a Way to escape, that ye may be able to bear it. 1 Cor. x. 13.

Blessed is the Man that endureth Temptation; for when he is tryed he shall receive the Crown of Life, which the Lord hath promised to them that love him. James i. 12.

TO THE

READER.

THIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For *it may continue on a Man many Years*, as *J. B.* saith in *The Book of Repentance, if he doth not earnestly and speedily put on the Armour of Christ.* This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion.* Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of Spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection, during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the Spiritual Understanding of the Author.*

K E Y D E S

TO THE

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Cause of Spiritual Trouble, Sadness, and Fear. Also, what such Perturbations, Anxiety, and Fear are, and whence they arise.

1. ALL Sorrow, Anguish and Fear concerning Spiritual Things, whereby a Man is dejected and terrified in himself, proceedeth from the Soul. For the outward Spirit, which hath its Original from the Constellations and Elements, is not thus disturbed and perplexed; because it liveth in its own Mother, from which it had its Birth.

2. But the poor Soul is, through the heavy Fall of *Adam*, entered into a strange Inn or Lodging, namely, into the Spirit of this World, which is not its proper Home. Whereby that originally fair Creature is obscured and defaced, and also held Captive therein, as in a dark Prison or Dungeon.

3. Now this strange Inn, the Spirit of this World, hath four Chambers, wherein the noble Jewel, the Soul, is confined. Of which four there is but one principally manifested in every individual Man, and predominant in his Life. Just as it is with the four Elements, which every Man also hath in himself, and is indeed himself a Compound thereof; all of him, except his Soul, which is not of that elementary Substance, though imprisoned and held captive in it.

4. These four Chambers, or Complexions, as they are commonly termed, of the Soul are

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the* CHOLERICK.

5. The *Cholerick Complexion* is of the Fire's Property. It produceth violent Anger, stout Courage, aspiring Pride, strong Self-Confidence, and Disregard of all Men.

6. This Form or Complexion, as to the outward World, appeareth in a fiery Light. It longeth and laboureth after the Power of the Sun, and would always be Lord and Master.

II. *Of the* SANGUINE.

7. The *Sanguine*, which hath its Nature according to the Element of Air, is subtile, friendly, chearful, but not of a firm and resolute Mind. It is fickle, easily moved from one Thing to another, and readily receiveth into its Essence the Property, and Bent or Inclination of the Stars. It is naturally chaste, modest, and pure, and capable of reaching, and becoming Master of great Mysteries, in and through its searching Skill and Knowledge.

III. *Of the* PHLEGMATICK.

8. The *Phlegmatick Complexion*, taketh, after the Nature of its correspondent Element in the outward World, the Water. It is apt to be heavy, gross, soft, and yielding. It giveth a weak and effeminate Mind: An Apprehension rather dull, but retentive of what it hath once attained. Knowledge must be brought into it by much Teaching and Inculcation from without. For it does not find it in its own Root. It generally lets all Trouble slide off and pass by, and cumbereth not itself with many Cares. It hath a Glimpse of the Light; and as to its Temper, is neither sad nor merry, but rather even and indifferent.

IV. *Of the* MELANCHOLY.

9. The *Melancholy Complexion* partaketh of the Property of the Earth, and is as the Earth is, cold, hard, dark and hungry after Light. Moreover, it standeth in continual Fear of the Anger of God.

10. For the Earth and Stones are on the Outside of the Eternal Essentiality. They are Substances compacted through the kindled Desire in the *Fiat*, both according to the Anger's Property, and also according to the Love-Property. There is both Good and Evil in the Compaction thereof.

11. But the Good and Evil stand in perpetual Contrariety to each other. For which Reason the Good would always fly from the Evil, as is to be seen in Metals; wherein the Tincture is good, but the total Mass or earthly Body is evil and wrathful. There would the Tincture of the Metal always fly from the earthly Part, and uncentre itself from it; especially when the evil Constellation or starry Influence stirreth it. This is the Cause and Ground of the Growth of Metals. For the Tincture driveth their Desire forth from itself, and it desireth to fly away from it, but getteth in and by its Desire such a Corporeity or Substance as the Spirit or Desire itself is. And hence proceedeth the Metallick Body.

12. The *Melancholy Nature* is dark and dry. It yields little Substantiality or Corporeity in itself; but corrodes and consumes itself inwardly in its own Being, and abides always in the House of Sorrow and Sadness. Even when the Sun shines into it, yet it is sad in itself. It receiveth indeed some Light and Refreshment from the Sun's Lustre and Influence, but in the Dark it is ever in Fear and Terrour of God's Judgement.

13. Now if any one of these Complexions hath the Predominance in a Man, so that it is his proper Complexion, then doth his noble Jewel the Soul stand in that House; and must, during the Time of its Life in the Body, if it doth not fully attain the Light of God in itself, help itself with the Light of the Sun; seeing in *Adam* the Divine Light-Eye became shut up to it in the earthly Source or Property, into which it entered.

14. The Soul did in *Adam* admit into itself the outward Complexions, the Spirit of the Great World, and of the Stars and Elements. Whence it is now come to pass that

in this Life-time these dwell one in the other; the Soul in the Complexions, and they in the Soul; yet the one comprehendeth not the other in the Essence. The Soul is deeper than the outward Spirit; but during the Time of this Life they hang or cleave one to the other; in the same Manner as do the inward and the outward World; of which notwithstanding the one is not the other; so neither is the outward Spirit the Soul.

15. The Soul is in its first Essence and proper Substance a magical Fire Source or Property, out of or from God the Father's Nature. It is an intense and incessant Desire after the Light; as God the Father with intense Desire from Eternity to Eternity always desireth his Heart, *viz.* the Centre of the Light, and generateth it in and through his desiring Will out of the Fire's Property; as we see the Light is naturally generated out of the Fire.

16. But now there can be no Fire, unless there is a Root or Ground for its Subsistence; which Ground is the Centre of Nature. This the Soul also hath in itself, and burneth forth out of the Forms to Nature; namely, out of the Dark World, which in its Source or Property of Desire driveth itself on till it reacheth the Fire; and then it desireth the Liberty, viz. the Light; as in the Book of *The Threefold Life* is set forth at large.

17. So then the Soul being of itself a hungry magical Fire-Spirit, desireth spiritual Substantiality or Virtue, in order to sustain and preserve thereby its Fire-Life, and meeken or allay the raging Hunger of its Fire-Source or Quality.

18. Now it is well known, as being sorely felt, how it hath with *Adam* in his Disobedience, entered into the Spirit of this World, and eaten of it. And therefore Christ became a Man in our Essence, that he might bring it back again, through the Centre and through God's Fire, into his Light, *viz.* into the World of Meekness; which accordingly in the Person and Process of Christ was actually effected.

19. But seeing the hungry Soul from the Mother's Womb, standeth thus involved in the Spirit of the Great World in the Complexions; therefore it eateth, immediately from the Birth, yea, even in the Mother's Womb, of the Spirit of this World.

20. The Soul eateth Spiritual Food, *viz.* of the Spirit of the Forms or Qualities of the Complexions; not altogether of their Essence, but magically; it is the kindling of their Fire. The Complexion in the Soul's Fire becometh soulish, or like the Soul. They two are as Fewel and Fire one to the other. Understand by Fewel the Complexion, and by the Fire the Soul.

21. Now the Fire must have Fewel, which must therefore be either the outward Complexion, or a Divine Substantiality from God's Substance. One of these it must eat of, or perish. But it is not possible for it to perish, because it is a Desire. For where a Desire is, there is also an Essence or Being; the Desire maketh itself such.

22. Hence we may understand the Cause of that infinite Variety which there is in the Wills and Actions of Men. For of whatever the Soul eateth, and wherewith its Fire-Life becometh kindled, according to that the Soul's Life is led and governed.

23. If the Soul goeth out of its Complexion into God's Love-Fire, into the Heavenly Substantiality, which is Christ's Corporeity, according to the Angelical Light-World, then it eateth of Christ's Flesh, that is, his Heavenly Flesh, or Eternal Substantiality, the Meekness of the Light of the Majesty; in which the Fire of God the Father in the Glance or Lustre of the Light maketh a Tincture.

24. On that Substantiality in the Water-Source or Fountain of Eternal Life, concerning which Christ said, *He would give us such Water to drink*, the Soul's Fire feedeth, *viz.* upon the Divine Heavenly Substantiality; which in the Tincture becometh changed into Heavenly Spiritual Blood.

25. From thence the Soul getteth a Divine Will, and bringeth the Body to do that, which according to its own natural Inclination, and the Spirit of this World, it would not do. In such a Soul the Complexion ruleth not, but remaineth only in the inferior fleshly Nature, and bears Sway only over the outward Body.

26. Such a Man asketh after God's Word, and hath a continual Longing after God. His inward Desire is always to speak of God, and to taste more and more of his Sweetness; but this Desire is evermore covered and hindered by his Complexion; so that he liveth in a continual Conflict. The Soul striveth against the Complexion, and the Complexion against the Soul, for they are now tied together in one Band. The Complexion is ever seeking to enter into the Soul's Fire, and kindle itself therewith, that it might obtain full Life thereby.

27. For when the Soul eateth of God's inward living Word; then is the Complexion, as to its operative Life or Power of acting, suppressed and captivated, though indeed it is still in itself a living Principle. But the Soul is so faithful in the Presence of God's Love, which is the only Help it hath in the Combat, that often-times when it eateth of his Love-Essence, it bringeth an exulting Triumph, and divine Taste into the Complexion itself. So that the whole Body is thereby affected, and even trembleth for Joy, being elevated to such a Degree of divine Sensation, as if it was on the very Borders of Paradise.

28. But this rapturous State rarely continueth long. The Soul is soon clouded or obscured with somewhat of another Nature, that is insinuated into the Complexion through the outward Imagination from the Spirit of the great World. Of which it maketh a Looking-Glass, and beginneth to speculate therein with its outward Imagination. Thus it goeth out from the Spirit of God, and is often bemired in the Dirt, if the Virgin of Divine Wisdom doth not call it back again to repent, and return to its first Love. Which Danger is here pointed out, and set before the Soul, as a Warning to it to take Heed to its Ways.

29. For when the Soul imagineth into, or according to, the Complexion, and so eateth thereof, and turneth itself from God's Word and Will; then doth it follow the Guidance, and act according to the Property and Inclination of the Complexion. It receiveth all whatsoever is injected from the Constellation, or Power of the Stars, into the Complexion, or introduced into it, through its Imagination, from the Spirit of the great World. It poisoneth itself, through the Desire in the Complexion, with all outward Things or Substances, with all whatsoever is done in the World either by Words or Actions. Such Matter the Desire of the Complexion bringeth as Fewel into the Soul's Fire, and therewith that Fire is fed and kept alive.

30. Here we find, how it is that all evil Works burn in the Fire of God the Father, in which the Soul standeth, or hath its Life. What is not agreeable or congenial to the Love of God, that the Love cannot receive.

31. Here too we find, what, and how, Sin is, and how God becometh angry; namely thus:—When in the burning Ground or Life of the Soul such Abomination as a Man committeth is introduced into him. Which with-holdeth his Soul from his Love, and maketh its Fire totally dark and blind as to his Wisdom and Light.

32. For the Spirit of God entereth not into the burning Fire or Life of the Abomination, nor riseth in the Centre of the Soul till the Soul goeth out again from the Abomination, and washeth itself anew in the Water of Eternal Life, which is effected in and through earnest Repentance. Then indeed it becometh renewed again in the Fire of God's Meekness, and in the Holy Spirit, as a new Child; and beginneth again to drink of that Water, and at length recovereth its former Life in God.

The Second Chapter.

Of the Four Complexions severally, with their respective Properties, what the Soul and the whole Man doth, and how they are driven, when the Soul kindleth its Fire-Life merely from the Complexion, and the Influence of the Stars.

I. *Of the* CHOLERICK COMPLEXION.

33. IF the Soul's Life be clothed or encompassed with the *Cholerick Complexion*, then it is fiery, fierce, wrathful, aspiring, and fretful. It affordeth also a Body of a Form and Temper correspondent to itself, meagre, ill-favoured, sharp, and subject to Anger. And if the Soul imagineth into, or according to, this Complexion, it enflameth the Complexion still more vehemently; the Soul itself being of a fiery Original and Nature.

34. Then rise up and work in that Man Anger, Pride, Ambition, or Desire of Exaltation in Power and Greatness; a Will to tread all under Foot, to despise and insult the Poor and Miserable, and to tyrannize over those that are subject to him, not regarding though he should commit Murther in his Anger, only that the Constellation or Influence of the Stars hinders it; which oftentimes uniting with the Complexion, injecteth somewhat into the Mind, and preventeth much Mischief.

35. There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination. The Bond or Knot is the harder to be broken through, because one Fire-Source or Property is thus bound or linked to another; the Fire-Essence of the Complexion to the Fire-Essence of the Soul. The fierce wrathful Devil likewise hath a free and powerful Access to this Complexion; for the fiery Property is open and subject to him. And he also is proud, stately, and envious, as is this Complexion.

36. O how hardly will the Soul be loosed or freed, when it is once thoroughly kindled and inflamed in this Property. The Devil need not tempt it, for it danceth along very willingly after his Pipe.

37. It is not apt to be sad or sorrowful; because it hath in the Complexion a Fire-Light, which it ever supposeth to be the Divine Light, and that by walking according to it, it walketh in the right Way; while yet it is nothing better than a proud, envious, wrathful, violent, imperious, and oppressive Will-Spirit, so long as it is inspired only by the Complexion.

38. It maketh indeed a specious Show, with the Lustre of its Fiery Complexion, and in its great Pride and deep Hypocrisy would fain pass for holy. But, O thou Devil in the Form of an Angel, how horribly dark art thou, when the Fire-Light of thy Complexion goeth out at thy Separation from the Body.

II. *Of the* SANGUINE COMPLEXION.

39. The *Sanguine Complexion* is meek, gentle, lightsome, and chearful, according to the Property of the Air. It is imaginative, courteous, frank, mild, and amiable, and resembleth the inward Life itself, from whence these Properties are derived into the outward Man.

40. If the Soul be environed by this Complexion, and setteth its Imagination thereinto, and will live to it; then it showeth itself friendly, subtile, desirous to search and dive into many Things, into which it hath an open Door; for it receiveth and experienceth in the Complexion, all that the Constellation, or Influence of the Stars formeth. It is naturally chearful, yet soon amazed and confounded at the Terrors of the Fire-Power, but is resolute in itself, stiff in its own Thoughts and Opinion, and seeks not the Advice or Judgement of others. It hath from the Complexion an acute Understanding according to the outward Spirit. Moreover, it is not apt to do Mischief in its Anger; though soon elevated into Height of Spirit, yet as suddenly does it subside again; just as the fluctuating Air doth.

41. The Soul that is thus complexioned, should be exceedingly watchful; for the Devil is enraged against it, being not able in this Complexion to get much Ground. Therefore he endeavours to perplex it with a Variety of Imaginations, that it might not fix its Mind and Thoughts upon the Kingdom of God. He presents divers Things before it, in order to engage its Time and Attention; and it accordingly amuses itself with various Studies and Pursuits. For the Stars cast or inject their Imagination or Influence into the Air; from whence the Fancy or imaginative Faculty, which is strong and powerful in this Complexion, getteth many strange, wild, and wandering Conceits.

42. Such a Man leadeth an easy, sociable, friendly, peaceable Life with every one, yet doth the Devil violently instigate his Enemies against him. Whence he suffereth much; but passeth easily through it, as the soft Air glides through all Things; so that he is seldom very sorrowful or dejected.

43. For the fiery Complexion having no Place in his Heart, the Terror doth not burn so fiercely in him. But he should particularly beware of Unchastity and Idolatry (or fixing his Imagination and Affections on any creaturely Person or Thing,) for in and through these Avenues the Devil hath an Access even into this Complexion.

III. *Of the* PHLEGMATICK COMPLEXION.

44. The *Phlegmatick Complexion* is according to the Element of Water. If the Soul be clothed with this Complexion, and feedeth the Principle of its Life with it, then doth it exhibit a dull, heavy, rude, perverse System of Manners and Conversation. It dwelleth naturally in a gross Body, and hath a mean Understanding; which yet through diligent Teaching and close Application, may be brought to the Knowledge of common Things, if the Lunar Power doth not come across it. For then it is a mere Clod of heavy Earth; yet through the same Influence of the Moon it becometh many Times inclinable to Wickedness and Mischief.

45. Any Thing may be made of this Complexion. For the Water-Spirit is yielding, and susceptible of any Tincture, or Impression, be it good or bad. This Complexion maketh likewise an hypocritical Show of Holiness, and arrogateth to itself the Character of a righteous and upright Life, but with a very great Mixture of the contrary. In which it resembleth the yielding and shining Quality of the Water.

46. The Soul also in this Complexion is not easily drawn into God's Anger, and the dark World, which lieth hid in its Centre; but bites more freely and readily at the Abominations of the World; and hideth itself under the Water-Glance or Lustre, supposing that to be the Brightness of the Divine Light.

47. The Devil can introduce all the Wickedness which he exerciseth in Hell itself into this Complexion. Yea, if the Influence of the Stars hindereth not, and the Soul itself will give him Admission, he getteth as much Advantage in this Complexion as in the Fire of the Cholerick. For Sin is as lightly regarded here, as a Stream of Water that passeth away unnoticed.

48. The Devil hath also Power even in this Complexion to tempt and assault the Soul with Sorrow and Sadness, when it giveth Way to him. For he darkeneth or obscureth the Glance or Lustre of the Water with the Foulness of the introduced Sins; and shutteth up the Soul in the House of Darkness, so that it cannot behold the Light of God's Countenance. Yet if the Soul is resolute and valiant in the Combat, and will with Force break open the Doors of its Prison of Sadness, he cannot long stand his Ground here. The Complexion is too weak; he can hold out better in the Fire.

IV. *Of the* MELANCHOLY COMPLEXION.

49. The *Melancholy Complexion* resembleth the sad Earth; of whose Property it partaketh, which ever standeth in Fear before the fierce Wrath of God, that came into it in the Creation. There is to be found in this Complexion a competent Understanding, with a more than ordinary Depth of Thought. The Chamber of this Complexion standeth open, and is capable of great Knowledge, if Sorrow or Perplexity stand not in the Way of it.

50. If the Soul be enclosed and engrossed by this Complexion, so as to take its Nourishment and vital Strength from it, then does its Fire burn very darkly. It drags on a Life of Sadness; makes little Account of any worldly Pomp or Pleasure; but is, by reason of the Complexion, in perpetual Heaviness and Anxiety. The Devil assaulteth it sorely, and would fain thrust it headlong into the full Depth of his Darkness. For where Darkness predominates, there he can and does freely enter.

51. He setteth strange Representations and frightful Images before the Soul, and terrifieth it with his Injections and with horrid Thoughts, that it might despair of God's Grace.

52. For the Soul in this Chamber of *Melancholy* doth not naturally admit into itself any Thing of which he can make much Advantage; unless it depart or fall away from God's Grace, and become careless and vain. But if it does so, then indeed may this Complexion help the Sinner forward to be a Thief, a Robber, or a Murtherer, who regardeth Man, God, and the Devil all alike. For if the Soul wilfully falleth away or turneth aside from God's Grace, and giveth itself up to the Power and Guidance of the Complexion, then is that Man ready to do every Thing that the Influence of the Stars worketh in the Complexion, with which the Devil also co-operateth, and mixeth his Imagination.

53. But while it remaineth in Strife against the *sad Complexion*, there is none of the *four* naturally less open to sinful Abominations. For it is always in Strife against the Devil, as knowing and feeling that it hath him for a very near Neighbour.

54. For the Darkness is its proper Habitation; and therefore it is that he can and doth so readily assault and tempt the *melancholy Soul.* He would either keep it in the Darkness, or throw it down from its Hope and Trust in God into Despair, that it might give over the Conflict. For he knoweth well enough what the Soul can do, if it kindleth the Light of God in itself; that it can utterly burn up and destroy his strongest Hold. Whereby he would stand in great Shame, and his crafty Wiles be made manifest and exposed.

55. There is no Complexion in which the Devil's Will and Suggestions may be more clearly discovered, if the Soul be once enlightened with the Light of God, than in the Melancholy: As the Tempted, who have resolutely and successfully stormed his Fort, very well know. In this Complexion of their Nature, thus enlightened, they presently see what a foul shameless Bird he is. And after such a Defeat, he is not suddenly forward to come near the Soul again, unless he findeth it upon its own Ground, that is, secure and negligent, and returning into the House of Sin. Then indeed he cometh

fawning upon it like a Dog, that it might not know him. He streweth Sugar upon its Food, making it believe all it doth to be right and good, till he can bring it again into the Complexion, to eat the Food of Sorrow there.

56. Oh how subtilly and maliciously doth the Devil spread his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he terrifieth it in its Prayers, especially in the Night, when it is dark, injecting his Suggestions into it, and filling it with fearful Apprehensions that the Wrath of God is ready to seise and destroy it. Thus he maketh a Show as if he had Power over the Soul of Man, and as if it was his Property, whereas he hath not Power to touch a Hair of his Head. Unless the Soul itself despaireth, and by that Means giveth itself up to him, he dareth not spiritually and really seise or even touch it. Only with the Imagination, indeed, through the Complexion, he can slip or thrust his Temptations into it.

57. And indeed the Reason why he so tempteth and assaulteth the melancholy Soul is, that its Complexion-Chamber is dark. For he cannot insinuate his Imagination into the Light; which is more predominant in the other three Complexions. So that he cannot do it there, but by or through Man's own Sin. But into this Complexion he can readily and easily introduce his Influence, it being of a Nature or Quality so near and congenial to his own. For the dark Desire of this Complexion produceth Darkness, which hath Fear or Terror in it; because of the Property of the crude rough Earth so predominant therein. Was it not on this Account, he would have no more Right or Power in this than in the other Complexions. As it is, he can effect no more with and in the Imagination, than to terrify a Man, and make him sad and fearful.

58. But the Devil hath more than one Kind of Temptation for the melancholy Soul. For, if he cannot persuade it absolutely to despair of God's Mercy, and so to give up itself to him that Way, he bringeth it, when over-burthened with Fears and sad Apprehensions about its present State and future Doom, and impatient under the Weight thereof, to Thoughts and Designs of Self-Murther. For he dareth not destroy a Man. The Man himself must do that. For the Soul hath Free-Will. If it resisteth the Devil, and will not do as he counselleth it, then, however he may tempt, yet hath he not Power to touch even the outward and sinful Body. He boasteth himself of such Power, but he is a Liar. If he had it he would soon show it.

59. But it is not so. Christ hath by his entering into Death, and the dark Dungeon of Hell, opened the Gates of Heaven to all Souls; every one may now freely enter in. The Devil's Chain with which he bound and tied the Soul in *Adam*, is become broken on the Cross. O how unwilling is that grand Enemy of Souls to hear of the Cross! which, if seriously and earnestly applied in the Work both of Faith and Mortification, is deadly Poison to him.

60. The Devil is ever objecting to the melancholy Man the Heinousness of his Guilt, and how impossible it is for him to obtain God's Pardon and Grace; and thereupon prompting him to despair, and in Consequence to stab, drown, hang himself, or any other Way put an End to his miserable Life; that he (the Devil) may thereby get an Access or Enterance into the deluded Victim's Soul. For otherwise he neither dares nor can touch it.

61. But if he can prevail upon it actually and fully to consent to such his Suggestions, so as to resolve to put them in Practice, then is he as the Executioner that bindeth the Prisoner, and bringeth him forth to Death. Yet still he dareth to execute nothing upon it, until by such actual Suicide, it hath put itself into his Power.

The Third Chapter.

Shewing how to deal with the Prince of Darkness, when he tempteth the Poor Soul to Despair.

62. THE Devil is a stubborn, proud, stately Spirit; and a Man cannot repel him more effectually, than by resisting him with a chearful, bold, and courageous Heart, without shewing the least Fear of him; for he hath not the Power of a Straw. Despise him only; reproach him with the Shame and Depth of his Fall; tell him, of how fair and glorious an Angel, he is now become a black Devil.

63. When he first cometh, dispute not with him at all; when he presenteth to thee the Register or Catalogue of thy Sins, and pleadeth his Power over, and Right of Access to thee, thereby, give him no Answer to that Point. But when he assaulteth thy Soul, by injecting into its Imagination evil Thoughts of God, together with the Horror of its past Sins, and maketh as if he would snatch thee away in a sudden and terrible Flash of Lightning; then bear up with fresh Courage against him, and say, *Whence comest thou, thou black Wretch? I thought thou badst been in Heaven, among the Angels; how comest thou to be expelled from thence, and loaded with the Register or Catalogue of God's Anger? I thought thou badst been a Prince in God; how art thou then become his Executioner? Is so fair an Angel become a base Executioner? Fye upon thee; what hast thou to do here with me? Away to the Angels in Heaven, if thou art God's Servant. Fye on thee, avaunt hence, thou servile Executioner of God's Wrath: Go to thine own Angels; thou hast nothing to do here.* This Potion, I trust, he will readily swallow; it is for his Health.

64. But if he will not flinch for this, but still read unto thee the Register or Catalogue of thy Sins; then stand boldly before him, and say, *Hearken! read this in Answer to that Charge: The Seed of the Woman shall bruise or crush the Serpent's Head. Canst thou not find it? Stay a little, I will kindle a Light to help thee. It standeth recorded in the Beginning of the Bible, in the same Place with* Adam's *Fall. For the Woman's Seed shall crush or bruise thy Head.* This is the second Potion for him to take.

65. Perhaps he will not yet give back, but go on to urge that thou art a great Sinner; and hast wilfully and purposely committed this or the other great Sin, well knowing that it was so; and wouldst be outwardly covering thy Filthiness all the while with the fair Mantle of God's Grace; whereas the Principle of God's Anger was at the same Time kindled in thee; and that thou art therefore now the Devil's own.

66. Thus through the Injections from the Devil's Imagination is the poor Soul many Times terrified, and brought to think itself so heinous a Sinner, that God hath forsaken it because of its Sins, and that the Devil will fetch it away, and cast it into the Pit of Hell! Which dreadful Apprehension maketh it exceedingly afraid of him.

67. But now, when he cometh in this so very frightful a Guise, take to thee once more a courageous Mind, from the Spirit of Christ; and say, *I have still a Medicine for thee, Satan, that may, if thou canst use it, help thee to thy former Angelick State. Here take it into thee, and say to thyself, if thou canst, The Blood of Jesus Christ cleanseth us from all our Sins*; and again, *The Son of Man is come to seek and to save that which is lost.*

68. *What wouldst thou Devil give for this precious Remedy, That God in thee was become Man, or incarnate? I have always an open Door of Grace into that blessed Redemption, but*

thou hast not. Thou art only a Lyar; away hence, thou hast nothing in me. Though it is true, I am a Sinner, yet the Guilt is chiefly thine. Thou, through thy Deceit and Treachery, didst work the Sin in me. Take then to thee that which is thine — the Sin. The Sufferings and Death of Jesus Christ are mine. He is become Man on Purpose to deliver us from the Guilt and Power of Sin. Thou hast wrought the Sin in me; that keep for thyself; and my Lord Jesus Christ hath wrought in me, in my Nature, the Righteousness, which availeth before God; that I keep for myself. His Sufferings and dying for Sin are mine: He hath died for my Sin which I have committed, and is risen again in his Righteousness; and hath comprised my Soul in his Satisfaction. Christ is in me, and I am in him; and my Sin is in thee, and thou art in Hell.

69. Insult over him still further, and say, *Fair Angel, that wouldst not stay one Day in Heaven: Thou wast an Hierarch there, and now vauntest thyself with the Catalogue of the filthy Sins of Men. Thou vile Executioner, take away my Sins in thy beggarly Wallet; thou art only a Receiver and Bearer of Sins; carry them to the Anger of God, which is thy Lord and Master. So shall I be rid of them, and Christ's Merits only remain with me.*

70. Christ said, *My Sheep are in my Hands, and none can take them from me; the Father who hath given them to me, is greater than all.*

71. *O thou once fair Angel; how art thou now fallen and become a meer Bearer of the Wallet of Sins! of a Prince a beggarly Slave! Hence with thy Load of Wickedness, and take mine also along with thee. Thou needest nothing but the Abominations of Sin; thou hast no Part in my Soul. Here I stand, devour me if thou canst.*

72. *But see, I have a Mark or Sign in me; that is, the Sign of the Cross: On which Christ slew Sin and Death; and destroyed Hell; and bound thee its Prince, as a Prisoner in God's Anger. Swallow this Potion with the rest; and then thou mayest become a fair Angel again.*

73. Let not thy Thoughts dispute with him; neither be thou afraid of him. But be courageous and bold, whether it be by Day or by Night. He dares do thee no Harm, though thou insultest him in the most taunting and bitter Manner imaginable, if he giveth thee Provocation so to do. Otherwise insult him not.

74. If the Sadness or Fear of the Soul be not accompanied with a Degree of outward Affrightment and Dismay, then the Devil is not there; but it is only the Soul's own Terror at the inward Stirrings and Motions that arise in, and from the dark Abyss, or awakened Principle of God's Wrath in itself. Oftentimes when the melancholy Complexion is kindled by the fierce and wrathful Influence of the Stars, the Soul thinketh that the Devil is present with it, when it is no such Thing.

75. When he cometh, he cometh either clothed with his own proper Array of Terror, or in the Guise of an Angel of Light, or rather in the fawning Way of a Dog.

76. If he cometh to thee in the Dark, and on that Account affrighteth thee the more, quit not the Place for him, fly not from him; he is not of such Consequence as that a Man should thus give Way to him.

77. Mock and scorn him even in the Darkness, and say, *Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand there, leering in the Dark like a Thief? If it be the Filth and Stench of Sin that thou lookest after, there are many Places fouler and fitter for thee than this.* If he comes to thee as himself, in his natural Form or Garb of Terror, receive him in this Manner. Otherwise give him not, by causeless Provocation, any Occasion to approach thee.

79. A courageous Man who flincheth not from him, he doth not easily terrify; especially if he oppose and scorn him. For the Devil is still a proud Spirit, and would always be Lord of the Place, wherever he is. If a Man will not give Way, and depart from him, he is foiled and disappointed, and will not stay long there. But if he goeth away with a Stench, then leave the Place instantly, and say, *Fye on thee, thou foul Caitiff, how*

strongly dost thou smell of thy Dungeon? Thus repulsed, he will not come again in Haste with his Bluster.

79. Let thy Mind hold no Manner of Dispute with him; he is not worth so much Notice. Imprint only this one simple Text or Saying on thy Memory: *The Blood of Jesus Christ the Son of God maketh us clean from all our Sins.* Thou hast Argument enough here, and needest no other Comfort.

80. Wrap up all thy Thoughts therein; let no other proceed from thy Heart. Let the Devil suggest to thee, or insinuate into thy Imagination, what he will, believe all he saith to be a Lie; but that Saying or Text to be a fixed and certain Truth. Hold fast that as thine own, in Spite of all his sly Whispers and Suggestions to the contrary.

81. Do not seek after many Arguments, or Texts of Scripture, against his Assaults of Terror; he is too subtle or crafty for thee in that Matter. For he teareth the first and and best out of thy Heart, that thou shouldst forget it, or doubt of it. Wrap but thy Soul into that one; it is strong enough to withstand him. If thou wrappest thy Soul thereinto, thou mayest easily put him to Shame; he cannot touch thee, neither will he stay long with thee. If thou dost not give Place to him, then he becomes to the Fiends employed as his Agents among Mankind, a Scoff and a Laughing-stock, as also to the holy Angels. But in general he will not keep his Ground long enough to bear all this Insult and Scorn. So that if thou dost thus manfully *resist* him, *he will flee from thee*, as the Scripture saith.

82. Often then repeat that one Saying or Text; fix and lay it up in thy Heart, and strengthen from thence thy Courage against him. The Spirit which lyeth hid in that holy Text will assist thee well enough. Though thy Soul tremble before him, yet *resist* him even in the fierce Wrath, his own Principle. Thou mayest venture thy Life upon it, nothing will hurt thee. He dareth use no Force, nor indeed hath he any. He neither dareth, nor is able to do any Hurt to the Soul, during the Time of its Life in the Body.

83. For Christ hath opened the Door of Grace; which accordingly now standeth open in and to the Soul of every poor Sinner, while he liveth upon the Earth. Christ did in his own Soul break open that Iron Gate, which was fast shut in the Soul of Man, through God's Anger awakened therein.

84. Now all Souls have a Communion or Sympathy with that one Soul of Jesus Christ. They come all out of, or from one original Root; and are all together but as one Tree with many Branches. Therefore his breaking open that Enclosure, and the Grace or Benefit thereby obtained, is derived from him into and upon all Souls, even from *Adam* to the last Man that shall be. The Door of Grace standeth open in, and to them all. God himself hath barred it up to none: Nor is it indeed shut to any, but to those who voluntarily exclude themselves. The Mark or Sign of his Enterance into the Humanity, or taking upon himself the human Nature, is manifested in, and to all Souls. And therefore the Neglect and Contempt of it will be a Charge and Evidence against the Ungodly at the Day of Judgement.

85. *Though our Sins*, as *Isaiah* saith, *were as Scarlet*, yet the Door of Grace and Mercy standeth open to every Sinner, for in his Conversion *they shall become white as Snow.* The same Prophet *Isaiah* saith also, *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet will not I forget thee: For behold I have graven or signed thee upon the Palms of my Hands*; that is, in his Hands pierced through with Nails, and in the Wound of his Side, he hath marked or signed the Soul of all Souls.

86. Now if any will not come and lay himself therein, but will contemn the Print or Mark of Christ's Wounds, or suffer the Devil to cover and hide it from him,

he is himself in Fault. But, though the Devil doth cover it, yet it still standeth graven or imprinted in the greatest Sinner that is in the World. For *Isaiah* saith in the Spirit of Christ: *Though a Mother should forget her Child*, which she can very hardly do, yet *he will not forget his Love and Grace, promised*, yea, *given* to Man.

87. He hath not forgotten any Soul, though it were Blood-red with Sin: For he hath engraven or imprinted it in his Blood and Death; not some Souls only, but the whole Tree of the human Soul, with its Root and Branches. *As Sin came from One upon All; so also came the Righteousness through Christ upon All. As Sin passed from One upon All to Death; so also the Righteousness out of Christ passed from One upon All to Life*, saith the Apostle.

88. But that all Men partake not of this Benefit is through their own Fault. Their Will is free; and *God willeth that all Men should be saved*; the *Psalmist* also saith, *Thou art not a God that willest Evil*: To which may be added God's own Declaration of himself by his Prophet *Ezekiel*: *As I live, saith the Lord; I will not the Death of a Sinner; but that he convert and live.*

89. Therefore should no Soul think or say within itself, *the Measure of my Sin is full; God hath forsaken or rejected me; I cannot be saved.* O NO. He hath imprinted thee in his Hands, in the Wounds, Marks, or Prints of the Nails. Thou art a Branch growing on the great Tree of all Souls, and hast Sympathy and Communion therewith, as a Branch with the Tree. All the Time that thou livest in this World, even so long as thou art clothed with Flesh and Blood, thou standeth in that Tree, and partakest of the redeemed Nature and Virtue thereof.

The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.

90. ALL Temptation cometh not from the Devil, especially that which attacketh melancholy Men, most of whose Sorrow or Sadness proceedeth from the Imagination of the Soul. Which being forced to take up its Abode in a melancholy Inn or Lodging, is easily made sad and heavy thereby; and brought to think that God hath forgotten or forsaken it, and will not accept it.

91. For the *melancholy Complexion* is naturally dark. It hath no Light of its own, as the other Complexions have. Yet this complexional Darkness is not of the Essence or Substance of the Soul; it is only the Soul's Dwelling-House, during its sojourning in the earthly Body.

92. Therefore the Soul's Holiness or Righteousness is not at all founded on the Complexion, nor depends upon it, but has its Root and Ground in Heaven, or in the inward heavenly Principle wherein God dwelleth: According to that of St. *Paul* to the *Philippians*; *Our Conversation is in Heaven.* This Heaven, where God dwelleth, is not manifested in the Complexion, but only in itself, in the Second Principle.

93. It often happeneth that the most holy Souls are thus afflicted and overwhelmed with Sorrow. God indeed permits it so to be, to the End that they may be proved; and wrestle the more earnestly for the triumphal Crown or noble Garland of Victory.

94. For the Crown of Triumph with which the Soul is rewarded and adorned after having taken Heaven as it were by Storm, and through much Constancy and Perseverance in the Conflict here; is much more noble, bright, and glorious, than that which is not obtained till after the Death of the Body, but is then first set upon it.

95. For the Revelation of Jesus Christ saith, *Whosoever overcometh, to him I will give to sit with me upon my Throne, as I have overcome, and am set with my Father upon his Throne.* Also, *Whosoever overcometh, to him will I give to eat of the hidden Manna; and will give him a good Testimony; and with that Testimony a New Name Written, which none knoweth but he that hath received it.*

96. But to return to the natural Cause of Sadness in the *melancholy Complexion.* There often happeneth a malignant Conjunction of the Stars, or an Eclipse of the Sun and Moon. Which Conjunction or Aspect, if it falleth out in an earthly Sign, and *Mars* casteth his poisonous Rays or baleful Influence thereinto, then does the Influence of this evil Conjunction mightily disturb and terrify a Soul that is involved or immersed in the *melancholy Complexion.* It is kept thereby in continual Apprehension that the fierce Anger of God, or the Devil is at Hand, ready to devour it.

97. For feeling in the Complexion the venomous Rays of *Mars*, and finding itself placed in a dark Inn or Lodging, it beginneth to fear that God hath rejected or reprobated it, and will not accept it; especially when it imagineth or searcheth so deeply into the Complexion, as to eat of the Poison of *Mars*, and enkindle its Fire-Life therewith. Then indeed there ariseth in it most bitter Anxiety, and Fear of the Devil and God's Anger.

98. Then it beginneth to speculate, and to think that God hath not predestinated or elected it in Christ to Eternal Life. It is so dejected, that it dareth not lift up its Countenance to God; but crieth out continually that it is one of the greatest Sinners, and that the Door of Grace is shut against it. And yet all this is nothing else in Reality but a Phantasy arising from the Complexion disturbed by a malign Influence of the Stars, which thus vexeth or tormenteth the Soul.

99. For when the Spirit of the Great World, hath through the Constellation or Power of the Stars, insinuated itself into the Complexion, it playeth its juggling Tricks in it, and introduceth strange Fancies into the Imagination; so that the Soul inwardly afflicteth or tormenteth itself, and the outward Spirit also at length totally inflameth itself in its earthly Source or Quality. Whence it cometh to pass that the Wheel, or third Form in the Centre of Nature is set so violently upon the Whirl, that the Spirit cannot lay hold of, so as to fix and stay, the hurried Thoughts and Senses. This inflamed Agitation of the Mind is that which properly constituteth Phrensy or Madness, and oftentimes seizeth on melancholy People.

100. Now when the Devil seeth that Effect wrought, he insinuateth his Imagination thereinto, and thereby agitateth and tormenteth the Soul still more and more. But he hath no Authority or Power over it; only that which is the Source or Principle of Anxiety in the Soul, is the very Source or Quality of his Life: And he is therefore a ready and present Guest in such a Lodging. For, except in this Source or Principle, he standeth in total Contrariety to the human Nature.

101. Therefore let no one that is thus tormented with the Temptation of Sadness arising from his Complexion, imagine that his Anguish and Trouble of Mind, proceedeth from any Principle of Anger, or Want of Mercy, in God. For it is nothing else but a Phantasy caused in his Imagination by the Complexion of his Nature, and the Influence of the Stars upon it.

102. For we daily see that the most foul and fat Swine of the Devil's Herd that wallow every Day and Hour in Sin, are not so tempted and troubled. The Reason is, they have an outward Light in the Complexion, wherein they dance after the Devil, appear-

ing to them under the Form of an Angel. But so long as there is the least Spark of Divine Light glimmering in any Man, which doth desire the Grace of God, and would fain partake of his Salvation, so long God's Door of Grace standeth open in and to him.

103. For he that is forsaken or rejected by God, whose Measure of Sin is full, regardeth neither God, Man, nor Devil; but is stark blind, and goeth on in a Course of Carelessness, Vanity, and Wickedness, without Fear. He observeth a customary Round of formal Worship, in which he rests. A Beast goeth into the Church, and a Beast cometh out again. He hath no experimental Knowledge of God; but all his Religion is mere Conceit, Opinion, Fiction, and Custom, and that he looks upon, and trusts to, as his Sanctification.

104. Hence may the melancholy Mind perceive, that God doth not so fully manifest his Anger in this Life. For although the Ungodly are indeed punished in this Life, yet they receive not their Chastisements as inflicted by the Hand of God, but as Misfortunes, happening to them by Chance and Accident.

105. But that the Trouble of Mind here spoken of is rather a Subject of God's Pity than Wrath, that of the Prophet *Isaiah* doth sufficiently evince: Who treating of the Person and Spirit of Christ, saith, *He will not break the bruised Reed, nor extinguish the smoking Flax*, or enkindled Tinder. A comfortable Proof of the same Truth is likewise to be seen in that blessed Call and Promise of Jesus Christ himself, in St. *Matthew's* Gospel, *Come to me, all ye that are weary and heavy laden, and I will give you Rest. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart, so shall ye find Rest unto your Souls.*

Now the Yoke or Cross of Christ is no other than the Cross of Nature and Providence; that is to say, whatever befals a Man, either in the ordinary Course of Nature, or by the more especial Order of Providence, whether it be inward or outward Temptation, Persecution, Cares, Troubles, Necessities, Sickness, Pain, and Affliction, either of Body or Mind. This is the Yoke or Cross which a Man is required to *take up* and *carry after Christ* with Patience, casting himself upon the Love and Mercy of God, with full Resignation thereunto. And then the Affliction, whatever it be, is so far from hurting the Soul, that it does it much Good.

106. For while it standeth in the House of Sorrow, it is not in the House of Sin, or in the Pride, Pomp, and Pleasure of the World. For God holdeth it in with the Tribulation, as with a paternal Restraint, from the sinful Pleasure of this World. And if it must be in Trouble and Sorrow for a little while, alas! what does it amount to? How soon will it be released from its mournful Prison, and receive the triumphal Crown of everlasting Joy?

107. O Eternity, thou art very long! What is it for a Soul to be in Affliction for a Moment, and afterwards to receive an exceeding and Eternal Weight of Glory? For God will *wipe away all Tears from the Eyes of his redeemed People.* As long as there is a single Spark of good Desire in the Soul, which panteth or longeth after God's Spirit, so long is God's Spirit in that little Spark.

108. For a Man's breathing and panting after God cometh not from the present corrupted Nature of Man himself, but is the drawing of the Father in his Son Jesus Christ to himself. The Holy Spirit is itself the Divine Desire. No Man can desire God without his Spirit, which is in the Desire, and keepeth stedfast the Will of the Desire in God, whereby the poor Soul is preserved from falling away.

109. St. *Paul* saith, *We know not what we should speak before God when we pray; but the Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaseth God.* Why should we then any longer doubt of his Grace, and Good Will towards us, when he is always more willing and ready to receive us into his Mercy, than we are to go to him?

110. Do but observe what the Father did to the lost Son, who had wasted the Inheritance or Portion which he had received from him, with the fatted Swine of the Devil, and was become a naked filthy Swineherd. How as soon as he saw the Prodigal returning to him, he fell about his Neck and kissed him, saying, *This my dearly beloved Son, whom I had lost, is come home again; he was dead, and is become living.* How he commanded all his Household to make a Feast, and to rejoice with him, for the Recovery of his lost Son. This Parable Christ himself holdeth out to us as a true and comfortable Representation of the Divine Mercy and Pardon ready for penitent Sinners, and telleth us, *that there is more Joy in the Kingdom of Heaven among the Angels of God, for one Sinner that repenteth, than for ninety-nine just Persons that need no Repentance.*

111. Now the lost Prodigal Son is no other than the poor sinful Man, when he becometh sensible how great a Sinner he hath been, and purposeth to betake himself to God's Mercy. Then doth our dear and loving Father in Christ thus run to meet him, and receive him with great Joy. The Angels also and the blessed Souls in Heaven rejoice exceedingly, that a precious Soul of a dear Brother is come to them out of the House of Sin and Death.

112. The troubled Soul is apt to perplex and torment itself, because it cannot open by its Desire the Spring of Divine Joy in the Heart. It sigheth, lamenteth, and feareth that God will have nothing to do with it, because it cannot feel the Comfort of his sensible Presence. It looketh too on other Men who are Fellow-travellers with it in the same Christian Pilgrimage, and seeth them chearful and merry, and thereupon conceiving that their Chearfulness proceedeth solely from a Divine Principle of Love and Joy in their Souls, it taketh up an Opinion that itself is not accepted or chosen, but rather rejected, by God. It will needs feel the comfortable Presence of God in the Heart.

113. Before the Time of my *Illumination* and *high Knowledge*, it was just so with me. I went through a long and sore Conflict before I obtained my noble Garland; and then did I first learn to know how God dwelleth not in the outward fleshly Heart, but in the Centre of the Soul in himself, or his own Principle.

114. Then also I first perceived in my interior, or inward Spirit, that it was God himself who had thus drawn me to him in and by the Desire. Which I understood not before, but thought the good Desire had been my proper own, and that God was far distant from us Men. But afterwards I clearly found, and rejoiced to find, how it is that God is so gracious to us; and therefore write this for an Example and Caution to others, not in the least to give Way to Despair, when the Comforter delayeth his coming, but rather think of that consolatory Encouragement left to us in *David*'s Psalm, *Heaviness may endure for a Night, but Joy cometh in the Morning.*

115. It hath fared no otherwise with the greatest Saints of God. They were forced to wrestle long and earnestly for the noble Garland. With which indeed no Man will be crowned, unless he wrestle and strive for it, and overcome in the Conflict.

116. It is indeed deposited or laid up in the Soul; but in the Second Principle; whereas the Soul itself as to its Essence and Life, standeth fixed in the First. Therefore if it will put on that Crown in the Time of this mortal Life, it must wrestle for it. And then, if it doth not obtain it, in this World, yet it will certainly receive it, after it has put off this earthly Tabernacle. For Christ saith, *In the World ye shall have Anxiety and Trouble, but in me Peace.* And, *Be of good Comfort, I have overcome the World.*

117. The noble and precious Pearl lieth in many a tempted and troubled Mind, much nearer to the Birth and Manifestation, than in some who suppose themselves to be in the full Possession and Enjoyment of it. But it withdraweth and hideth itself in the Darkness of such Souls, and refuseth to shine forth. But let not that frighten or trouble any

one. For where it is in the fullest Reality and Measure, there it will make the least Show of itself.

118. It hideth itself for this Reason, that the Soul in its vehement Hunger and anxious Desire after it, should seek it with the greater Earnestness; and by that Means partake the more fully of its refreshing Spirit, and regenerating Virtue. For Christ saith, *Seek, and then you shall find, knock, and then it will be opened unto you:* And in another Place, *My Father will give the holy Spirit to them that ask him for it.* Lay hold with a most assured Faith, and firm Confidence on this Promise of God; and though thy misgiving Heart saith absolutely No to it, yet be not thou prevailed on to let go thy Hold of it.

119. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, or for the Mind and Animal Spirits to be so elevated as that Heart and Reins leap for Joy. This is not true Faith, but only Love-Glances or Emanations from the Holy Spirit, a transient Glimpse or sudden Flash of the heavenly Life, that is not steady, or permanent.

120. For God dwelleth not in the outward Heart or Complexion, but in himself, in the second Centre or Principle, in the Jewel of the Soul, that noble Image or Likeness of God, which is hidden in this outward World.

121. But the true Faith is, when the Spirit of the Soul with its Will and Desire, entereth into, and thirsteth after, that, which it neither seeth nor feeleth.

122. Observe: The Soul as to its own Essence, standeth not in Time, or the temporal Nature; yet doth it send the subtle Will-Spirit, which originateth out of its Fire-Life, thereinto. In that very Will-Spirit the Pearl is conceived; and then the Soul's Fire doth not continue any longer in the earthly Desire.

123. For as long as the Pearl remaineth in the Will-Spirit, so long is the good Desire in the Soul. For that little Pearl is a Spark of the Divine Love; it is the drawing of the Father in his Love.

124. The Soul therefore should stand firm in its Desire towards God; though the outward Reason from or out of the dark Complexion flatly opposeth it, and denieth the Presence of God to be in it. For was not God present in the Soul, it could have no Will or Desire after him. For where God is not in the Spirit of the Will, there the Soul is as it were quite blind and dead to God. It feeleth no Want or Desire of God at all, nor any Wish to partake of his Nature, but liveth and sporteth in the Heaven of its own outward Light, and rational Powers and Operations. In which Condition it is only a more subtle Skill and Faculty of Understanding than belongeth to the Beasts of the Field; because its natural Essence is of an higher Original than theirs.

125. A troubled Mind therefore should by no Means suffer the Complexion to betray it into a Belief that God is not present with it, or willing to receive it. For the Soul feeding on such a desperate Conclusion as that, becometh exceedingly overwhelmed with Anguish.

126. It is indeed a great Sin for the Mind to dwell on a Fancy so vain and reproachful to God. For the Soul, which is a noble Creature, born out of God's Nature, is cast thereby into great and needless Anxiety. The Phantasy or Imagination kindleth the Soul's Fire, so that it burneth in the painful Source or Principle.

127. Dear Mind, think no otherwise, when the anxious or painful Property of the Complexion is thus kindled, by the Constellation or Influence of the Stars working in it, but that it proceedeth from that Cause alone, and from nothing else; as is really the Case. And consider at the same Time, that thou then standest *as a Labourer in God's Vineyard*, where thou shouldst *labour and not stand idle*, for thou dost God great Service thereby. And thine appointed Task is, to overcome the Temptation that assaulteth thee, in and by a firm Faith, though perhaps no Comfort ariseth in thine outward Heart to encourage and support thee in the Combat.

128. But that thou mayest not be discouraged or deceived in this important Matter, observe and remember, that true Faith doth not consist in believing what thou seest or feelest; but true Faith is, to trust the hidden Spirit, and believe its Word against Reason, Sense, and Nature, and that so immoveably, as rather to let go thy Body's Life, than thy Trust and Hold on its Promise. This is the Faith which wrestleth powerfully with God, as *Jacob* did, the whole Night. A Faith which neither seeth nor feeleth any Thing, and yet trusteth or relieth upon the promised Word. This is the Faith which overcometh God, as did that of *Jacob*, when it was said to him; *Thou hast wrestled with God and Man, and hast prevailed.*

129. If thou askest, What Word or Promise I mean, I answer, It is This. *My Father will give the Holy Spirit to them that ask him for it.* That same Holy Spirit it is of which Christ himself also spoke, saying: *When he cometh, he will lead you into all Truth: For he will receive of mine, and make it known unto you.*

130. But that thou mayest harbour no Doubt that this Temptation, Terror, and Dejection, proceed altogether from the Influence and Effect of the Complexion upon the Soul, I will set an Instance or Case before thee, which may happen even to a *cholerick* or *fiery Complexion*, and much more to a *melancholy* or *earthly* one.

131. If thou walkest alone in any dark or dismal Place in the Night, thou art apt to be afraid, as thinking that there is somewhat in the Dark that may affright thee. Now what Kind of Fear is this, and whence doth it arise? Is the Flesh afraid of Danger to itself? No; for then it would not go thither. But it is the poor confined Soul, which is a Prisoner in the Flesh and in the Complexion, that is afraid in the Darkness. It hath always a Dread that the Devil may lay hold of it; for it knoweth that he dwelleth in the Darkness; and therefore is afraid that he will be catching at it. From which Circumstance and Consideration it is plain enough that the Fear cometh from the Phantasy or Imagination of the Soul, sojourning in the strange Lodging of the Complexion.

132. Thus it goeth with the poor Soul, which is immured in the gloomy Chamber of *Melancholy*; it is in such perpetual Terror and Dejection, that its Thoughts cannot elevate themselves, but grovel and grope on in the Dark, and stand in continual Fear of the Devil, and the Anger of God.

The Fifth Chapter.

Containing Advice and Directions for a Soul environed with the Melancholy Complexion.

133. A SOUL enclosed and locked up in the *melancholy Chamber* should not by any Means speculate into, or meditate much upon God's Anger; or give itself up to Solitude; but converse with People that are of an easy and sweet Temper, and pious Disposition. For then the Soul impresseth the Subject of such Discourses and Conferences on the Imagination and Memory. And being thus more pleasingly occupied, is diverted from those deeper and sadder Speculations. For no deep Speculation is good or fit for a Soul in the State here described, which it cannot turn to its Health and Benefit, and therefore it had better avoid such.

134. Neither ſhould a Man thus complexioned read ſuch Books as teach the Doctrine of a partial and perſonal Election. They all treat of that Article without Underſtanding, and do not explain it according to the Senſe and Expreſſion of the myſtical Language of the holy Spirit, as is proved and made manifeſt in other of our Writings.

135. Neither ſhould he perplex and diſtract his Mind with reading a Multitude and Variety of Books, but rather adhere ſolely and cloſely to the holy Scriptures; in which he may find ſteady and laſting Comfort.

136. But if he be naturally indued by God with a Mind and Thoughts that are deep, inquiſitive, and penetrating, ſo that his Soul cannot forbear ſearching; then let him in the Fear of God, and with conſtant Prayer, ſeek for the Opening of the Centre of Nature in himſelf. For in the finding of that, the Soul will find Reſt. Becauſe it will therein ſee its own Ground or Foundation, and then all Fear, Sorrow, and Sadneſs, will quickly vaniſh away from it.

137. Of this I know from Experience how to ſpeak with Certainty; and can therefore ſay, that he who hath thus found out the Centre of Nature, wanteth no other Knowledge to confirm and eſtabliſh his Comfort. But no Man's own Self-Reaſon, by its ſharpeſt Speculations, or higheſt natural Powers of Underſtanding, can attain it. God indeed barreth it from none, but it muſt be ſought in the Fear of God, and by inceſſant Striving, Watching, Prayer, and Perſeverance; for it can only ſo be found. It is the greateſt Treaſure in this World; whoſoever findeth it, hath an eaſy and preſent Deliverance from *Babel.*

138. A *melancholy Mind* ſhould with great Care avoid Drunkenneſs; that the Soul be not overloaded and oppreſſed with the earthly Power. For when the Body thus burtheneth itſelf with Liquor, then the earthly Power taketh inſtant Poſſeſſion of the Complexion-Chamber, and then the Soul, entering thereinto with its Imagination, eateth of that earthly Source or Power, therewith kindleth its Fire, and rejoiceth or refreſheth itſelf for a while therein.

139. But when the earthly Virtue or Power of the Drink hath ſpent itſelf, and the Man becometh ſober again after his Drunkenneſs, then doth the poor Soul feel itſelf as it were rejected or accurſed: For it hath loſt in that Predominance of the earthly Quality, the Divine Imagination or Deſire.

140. For God's Spirit will not dwell in the earthly Imagination: And therefore freſh Sorrow and Lamentation ariſe in the Soul, from the awakened Senſe of God's Departure from it. It ſeemeth to itſelf to be reprobated or condemned. God's Anger doth ſo ſet itſelf againſt it, as if it would caſt it into the Root or Centre of Darkneſs. This throweth the Soul into an horrible Depth of Anguiſh. To fly from which, the poor blind Sinner often reſorteth to its Pot-Companions again, in order, by the Help of their noiſy Mirth, and the Power of Liquor, to drown the Power of God's Anger within it. And thus it cometh to paſs, that theſe infatuated Drunkards, in their habitual Courſe of Merriment and Jollity, join one Day of Sin to another, and blindly throw their Souls into the earthly, and alſo into the helliſh, Darkneſs, yea, into the Anger of God. This I ſpeak with all Faithfulneſs as a moſt certain Truth, of which I have a well-grounded Knowledge in the Centre of Nature, and deepeſt Principle of Life.

141. The *melancholy Soul* ſhould alſo beware of Anger. For Anger is its greateſt Poiſon, and driveth it into Madneſs; as is clearly to be perceived and known in the Centre. For the melancholy Complexion is like the wild Earth, of whoſe Nature or Property it partaketh; being waſte, hungry, empty, and barren; and hath but a very weak Hold on the great Wheel of Nature.

142. Now if it happeneth that the fierce Fire of Anger is too vehemently excited or moved, then the Wheel of Nature turneth itſelf about with ſuch an impetuous Whirl, that the Body is ſeen to tremble. And then the Complexion-Chamber being ſo waſte,

and void of Substance, the Wheel cannot easily stop itself again, nor the Thoughts be reduced to due Order and Consistency; but all run together in a wild Confusion, and fierce Tumult; so that during this rapid Motion of the Wheel, the Mind cannot lay hold on, or fix the Thoughts, nor know what it speaketh or doeth; as is continually to be seen in mad People. The Devil is also at hand here, and readily bringeth his Imagination into this distracted State of the human Faculties, and thereby oftentimes causeth much Mischief to be done.

143. This Wheel indeed belongeth to, and standeth in, the outward Spirit; but the poor Soul can, and often doth lay hold of it, and is thereby brought into most dreadful Distress. Yet should no Man condemn any Soul in this Life-time; for the Sign of the Cross standeth yet imprinted in it, and the Door of Grace open.

144. The third Snare or Temptation which the *melancholy Soul* hath to beware and take heed of, or, if it be already entangled therein, with all possible Haste and Earnestness to get out of, is Covetousness. This corrupt Passion, or evil Property being as hurtful to it as that of Anger.

145. For Covetousness is an earthly Desire: This Complexion also is earthly; and its Chamber being, as was said, very empty and waste, its Desire doth naturally attract the earthly Substance into its void Mansion, and thereby filleth it with that dark Matter; wherein Falsehood, Unrighteousness, and all the other Evils resulting from the earthly Property or Nature, find a Place and lie enclosed, together with the fierce wrathful Principle, and the Anger of God. This maketh the Complexion, which is in itself an earthly Desire, to be at length thoroughly penetrated by, and totally swallowed up in, the earthly Properties. Of which earthliness in the Complexion the poor Soul eating with its Imagination, feeleth afterwards in its Fire-Essence, or constituent Principle of Life, the severe Judgement of God. The fierce and tormenting Flame whereof is enkindled and maintained by the Falsehood and Unrighteousness, which the Covetousness had caused, and introduced as so much Fuel.

146. Now when the poor Soul thus findeth itself burning in God's Anger, and encompassed with nothing but that Heap of earthly Evil, that Matter of Falsehood and Unrighteousness, which is the Fuel of God's Anger, it beginneth to doubt and despair of its Salvation.

147. Seeing then the poor Soul involved in the *melancholy Complexion* standeth in the Midst of so many Dangers, there can be nothing better for it, than to lead as simple, plain, and temperate a Life as may be, in a moderate Condition, wherein there is no Temptation to Pride. I say, a sober, temperate, retired Life, free, if possible, from a Multitude of worldly Cares. But if that Incumberance cannot be avoided, then the Fear of God and Prayer should begin and end all. With that Security all Conditions are right and safe.

148. Indeed the *Melancholy Chamber*, thus furnished, is an excellent Counsel-House. It hath a Door open towards Heaven. While it keepeth Sobriety, Moderation, and Watchfulness for its Guard, it reacheth or pierceth as deep as the *Sanguine Chamber* doth. But without the in-dwelling Fear of God, or the Divine Light constantly governing and directing its Search, it attaineth nothing beyond the Sphere of outward or natural Reason. Nay, if it standeth open in a Man who hath his Nativity in a Sign of which *Saturn* is Lord, he is capable of doing the greatest Mischief in the World. He buildeth *Babel*, and thereby deceiveth both himself and others, acquiring by his native Austereness and Severity great Power and Reverence to himself.

149. Therefore if any Man knoweth himself to be under this Complexion, let him begin nothing without Prayer. Let him commit and commend, before he undertaketh any Business of Moment, his Heart, Thoughts, and Mind, his Willing and Doing,

into the holy Hands of the Most High; to be directed by his Wisdom, to the Performance of his Will, in all his Willing and Doing. By this Means he may be an Instrument of much Good. But, without observing this Rule of Conduct, none who are thus complexioned, and have the Administration of any Office or Place of publick Trust, can perform any Thing that is good, or well pleasing to God.

The Sixth Chapter.

Containing brief Advice to Souls under the other three Complexions, viz. *the* Cholerick, *the* Sanguine, *and the* Phlegmatick; *making, with what goeth before, an Universal Mirrour or Looking-Glass; wherein every one may see himself. It is written just as it was represented or set forth, out of the Light of God's Grace, to the Eyes of the Author's Understanding in the Spirit.*

I. Advice to the CHOLERICK.

150. THE Man who hath his best Treasure, the noble and precious Soul, dwelling in a *Cholerick House*, should above all Things exercise himself in Humility; otherwise he standeth in very great Danger. He must pour the Water of Humility into the Fire of his Complexion, that his noble Image be not inflamed therewith. For the Soul in this Complexion is naturally subject to the Risings and Incursions of Pride, Arrogance, stern Severity, and sudden Anger, and is therefore apt to exalt itself; which causeth it rather to be feared than loved, unless the Divine Water of God, the noble Humility, descendeth and entereth into its Fire. Then indeed doth the Fire of the Soul break forth into its original Love-Flame, which giveth a bright and amiable Light, and attracteth to it the Affections of all Men.

151. For this Chamber or Complexion of the Soul hath a shining Lustre of its own in the outward Nature. Yet is it rarely attended with a mild and soft Temper, unless it hath *Jupiter* or *Venus* in the Sign of Life, or Lord of the Ascendant in its Nativity. Though under *Venus* it hath its peculiar Devil, which plagueth it Day and Night with Temptations to Unchastity.

152. And I must needs give Warning, that there is great Danger in this Complexion; yea, much greater than in the *melancholy*. For here the Devil cometh in the Form of an Angel of Light. In the native Fire-Glance or Lustre of this Complexion he tickleth the poor Soul with the flattering and pleasing Sense of the complexional Light, so that it comforteth and supporteth itself therewith, and thereupon groweth bold, high-minded, and presumptuous. Whence it payeth but little Regard to any Restraint or Obligation, and swalloweth down without much Reluctance or Remorse, the poisoned Baits of Sin.

153. Swearing, Cursing, and light, scurrilous, and lascivious Discourse, which are all quite contrary to the holy Name and pure Nature of God, and prophane it in the Soul, are not seldom but frequently practised in this Chamber. The wrathful Essence of the Fire so elevateth and beareth up the Mind, that it can very hardly be brought to sink

down, through Repentance and Abstinence from Sin, into a due Measure of Divine Love and Meekness.

154. Its natural Will would rather dwell and continue in the angry Principle, and carry all before it by Terror, and keep all Men in Fear of it. If moreover the Man's Nativity happeneth to be in an earthly Sign, then from the natural Bent of his Inclination, he is not disposed or likely to do much for the Glory of God, or the Good of Men.

155. Whosoever therefore hath his best Treasure locked up in this fiery Storehouse, had need be very careful and circumspect both over his inward Life, and outward Actions. For the poor deluded Soul casteth its Imagination into this Complexion, and becometh inflamed with the Fire of it, not being aware that it sitteth all the while in the Anger of God, even in the Hellish Fire; till that Fire itself awaken, or till it cometh to be deprived of the outward Fire-Glance, or Lustre in the Complexion, by the Death of the Body. And then it first findeth itself to be a proud, fierce, wrathful Devil, which must take up its future Abode in the Eternal Darkness.

156. It is adviseable therefore for a cholerick Man not to seek and labour after worldly Greatness, Power, or Honour; but, if in the Way of Divine Providence, they should fall to his Lot, then not to please his Imagination with reflecting and dwelling upon them. For a Soul thus complexioned hath naturally an evil proud Fire-Eye, easy to be inflamed. A constant Practice of humble and earnest Prayer is here very necessary, as being the Soul's best Security against the Danger which surroundeth it.

157. The Soul in the fiery Might of this Complexion is likewise easily elevated into Joy, but it is merely a natural Joy, arising out of the Complexion's Fire, which yet it supposeth to be a Fruit of the Holy Spirit. But it is no such Thing. God's Holy Spirit, when it revealeth or manifesteth itself in the Soul, cometh always with great Meekness, Humility, and Calmness, like the small still Voice of God to *Elijah*.

158. O what a blessed Triumph and Fulness of Satisfaction and Joy doth that Divine Guest bring into the Fire-Complexion of the Soul, when he maketh his Appearance in it. But this very rarely happeneth to Man now. The Complexion hath so much, and so generally the Predominance.

159. Therefore, thou that art *cholerick*, take Advice and Warning. Be humble, press diligently after Meekness in Words and Works, so shall not the Complexion enkindle and enflame thy Soul with the hellish Fire. For *God loveth an humble Heart.*

160. Thou art not by Reason of thy Complexion at all the farther from God, only take Care that thou dost not misapply it, but make a right Use of its good, and beware of its evil, Property and Tendency. Mortify and subdue thine own Will. Let *all be done to the Glory of God*, and then nothing can hurt thee.

Advice to the SANGUINE.

161. Thou mayest very well live a right Life according to this Complexion also; only let it not make a Hypocrite of thee. By Reason of the Depth of thy Comprehension thou art capable of much Knowledge; see that thou dost not bring Straw and Stubble into the *Sanguine Chamber*, and mistake it for the Holy Spirit. For thou hast also in this Complexion a shining Light, which yet is only human and natural. But take Care that thou defilest not this fair Complexion of thine by letting Earthliness into it.

162. A sober, temperate Life is proper for thee. Beware of Drunkenness, for that will throw thee at once into thine Enemy's Arms. And as thou art of a loving Nature, take Heed also of setting thine Affections on carnal and impure Objects, or the Pride and Pomp of Life.

163. For although thou art naturally of an humble, gentle Disposition, yet art thou very susceptible of Pride; because thou carriest about thee an Harbour or Receptacle for the Influence of all the Stars, as the Air and upper Water doth; of whose Nature and Property thou art a Partaker.

164. If thou wilt enter into the Fear of God, and live in and according to it, thou mayest very well come to the Knowledge of the Great Mystery; not indeed of thyself, or through the Searching and Operation of thine own intellectual Faculties, but through the gracious Revelation of God in and to thee. For thou hast a more lightsome Chamber, and a more open Door to it, than have the other Complexions.

Therefore take Care with what Kind of Food thou feedest thy Soul. For there is nothing so good but it may become evil, if Evil be introduced into it.

165. If Men despise thee, regard it not; but trust in God. For this will often befall thee from the World, by Reason of the gentle Simplicity of thy Disposition. But do thou preserve thyself in that Simplicity, and have nothing to do with Artifice and Craft, lest thou bring into thy noble House a strange and hurtful Spirit.

Remember that good old Distich,

> " 'Tis better here to suffer Scorn,
> " Than after this Life be forlorn."

166. If thou addictest thyself to Drunkenness, then will the Devil introduce much Evil into that delicate and tender Complexion of thine. Which he naturally hateth, because he hath no proper Right or Power therein; nor can have, till he acquireth it by the Introduction of Sin.

167. A simple, private, quiet Life is best for thee. Thou art of a wide Comprehension, and a light wandering Fancy; receptive of many Impressions, and as ready to let them all go again, like the Air, which thou resemblest. But watch well what thou lettest into, and givest out of, thy Soul, that it be not the Issue of a starry Influence, but a genuine Birth or Fruit of God's Spirit in thee. Else thou wilt deceive both thyself and others.

Advice to the PHLEGMATICK.

168. Inward Truth and Righteousness were a noble and precious Medicine for thee, who art naturally full of Falsehood; and little regardest what thou givest forth, or receivest into thee. Poor Soul, thou hast in this Complexion a Sea of Danger and Misery to wade through. For thou art inclined to defile thyself with much Sin, both in Words and Deeds.

169. Water hath a clear Lustre or Transparency in itself, and giveth, from its smooth and shining Surface, the Reflexion, and shadowy Image of Things; yet is it but a false Mirrour. And such a false Mirrour or Looking-Glass hath the poor Soul in this Complexion.

The Water readily receiveth all Things into itself, whether they be evil or good; which it retaineth, and darkeneth itself withal. So likewise doth this Complexion. It admitteth all the poisonous Beams, or Influence of the Stars into its Imagination, and presenteth them to the View of the poor deluded Soul as in a Mirrour. Which Bait the Soul, mistaking the Shadow for a Substance, biteth at and swalloweth, and afterwards frameth its inward and outward Life according to that Image or Model, which the magic Power of the Complexion hath received and representeth to it.

170. O what smooth Words, like sweet Water, doth it freely and graciously give forth! sweet and fair to Appearance, yet secretly marred with a Dash of bitter Gall from

the Influence of the Stars. There is no Kind of Deceit so great as that which lieth hid in this Complexion. Falsehood and Hypocrisy are its Mantle or Cloak. With the bright Lustre or shining of its watery Mirrour it maketh a fair Show of Religion, and would fain pass for a good Christian and true Servant of God, though it dwelleth all the while in *Babel.*

171. Thou dost not easily of thyself discover the Iniquity of thy Ways; but if a Man come near thee with a Spark of the true Light, thou mayest see it clearly enough in thy Mirrour, which can receive it. The best Advice that can be given thee is, to learn to know and acknowledge how continually thou dost sin; and the best Thing that thou canst do is, to enter into sincere Repentance, and to pray earnestly to God for the Guideance and Government of his Holy Spirit, that the evil Desire and Influences of the Constellation may be broken, and hindered from possessing thy Soul, and driving it into such Folly and Misery.

172. A sober temperate Course of Life would be Health and Soundness to thee; together with Perseverance in Watching in Prayer, and in the Fear of God. By these Means mayest thou be preserved from all the Evil, both of thy Complexion, and the Constellation.

He who is actuated only by those Principles, liveth only the Life of a Beast. But when a Man impresseth the Fear of God in his Heart, and setteth it up there as his Ruler, then the Soul becometh a Lord over the outward Life, and forceth it to submit to its Dictates. Otherwise, if that be not done, then is the Complexion Master and Guide of the Soul. Which though indeed it cannot govern by its own Strength or Power; yet it setteth its Elementary and Starry Looking-Glass before the Soul, into which the Soul speculateth, and casteth its Imagination, and suffereth itself to be captivated therewith.

173. The Conclusion of the whole Matter is this, that seeing these Things are so, a Man should be a Man, and not a Beast. He should govern himself like a Man, with his better Part the Soul, not with the brutish Instinct of the Complexion; and so may he attain the Highest and Eternal Good, let his natural Complexion be what it will. And on the other Side, there is no Complexion so noble, but that it is open to the evil Influence of the Stars, and the Wiles of the Devil. So that if a Man will live only to the Constellation, the Devil will certainly take his Range and Pastime in it.

174. Therefore that Precept of St. *Peter*'s is a seasonable and proper Piece of Advice to all Complexions: *Be sober and watchful, for your Adversary the Devil goeth about as a roaring Lion, seeking whom he may devour.* Whom resist, stedfastly in the Faith, or through the Grace of God, and be at no Time secure, or careless of his Temptations.

O Lord, Thou art our Refuge.